

THE AFRICAN REPOSITORY.

Vol. xxxix] WASHINGTON, JUNE 1863.

[No. 6.]

LATER FROM LIBERIA.

By the return of the Mary Caroline Stevens, we have papers from that Republic of a late, and by a later arrival, bearing date to March 4th. It is gratifying to observe the rapid progress of the Liberia Herald in editorial ability, and good judgment, as exhibited in its columns, the care and taste shown in its selections, the value and variety of information touching the public interests of education, agriculture and commerce, and the great cause of civilization and Christianity. We have inserted various articles in our present number, and invite special attention to the proceedings of an Episcopal Convention, held in Monrovia, "to organize an independent church within the limits of Liberia, according to the order, doctrine, discipline, and worship of the Protestant Episcopal Church in America, and church of England."

In our last number, we published several letters from distinguished Liberians; and in the present, we publish two very interesting letters from those who have gone to make their homes in Liberia. These communications cannot fail to impress the minds of our free people of color with the advantages that are opening before them and their race on the western shores of Africa. Moral and Christian considerations will, we trust, offer irresistible inducements to the great body of our Christian colored people to seek the renovation of Africa in holiness, and the establishment of the kingdom of the Redeemer throughout her entire extent.

[From the Liberia Herald of March 4.]

Organization of the Protestant Episcopal Church of Liberia.

Doubtless most of our readers are aware that the complete organization of the Protestant Episcopal Church in Liberia has been a topic of deep consideration on the part of ministers and people of this body, during the last two or three years. To this end a meeting was summoned at Cape Palmas, in April, 1862, and a missionary organization was formed, and rules and canons adopted. But this meeting was attended by only half of the Episcopal ministers of this country; and the organization effected was merely voluntary, missionary, and unauthoritative. As such it was unsatisfactory to those who took part in its organization, and distasteful to those who were absent. During the last few months the subject of a full and complete organization has been discussed and canvassed; and at length the conviction arrived at, that the Episcopal Church in this country must assume prerogatives, and take upon her a complete form. And it was decided that the organization of 1862 should be superseded.

The former organization which met at Cape Palmas last year, adjourned to meet in Monrovia on the third Wednesday in February. And according to appointment, the Missionary Bishop at Cape Palmas, and all the clergy of the Episcopal Church met in this city, at Trinity Church, Ash Wednesday, for Divine service.

Morning prayer was read by Rev. T. M. Thompson, of Bassa, and the lessons by Rev. G. W. Gibson, of Monrovia.

The Rt. Rev. J. Payne, D. D., preached a sermon on the progress of Missions and Church Organization from several texts of Scripture.

After the sermon, Holy Communion was administered by the Bishop to all the Presbyters and deacons, and a number of the congregation then present.

The Missionary Convocation was then called to order by the Bishop; but the lay delegates from Cape Palmas not having arrived, the convocation adjourned until the arrival of the schooner "Clairinda" bringing the delegates.

The Rev. G. W. Gibson, rector of Trinity Church, Monrovia, then arose and offered the following resolutions, which were unanimously adopted by the Liberian clergy present:

Whereas, when in the course of Divine Providence these Liberian settlements became independent, with respect to civil government, their ecclesiastical independence was necessarily included, so that the different religious denominations of Christians in them were left at full liberty to model and organize their respective churches and forms of worship and discipline in such manner as they might judge most convenient for their future prosperity, consistently with the laws of the country; and

Whereas, this has never been exercised by the Episcopalians of Liberia, and hence her increase, prosperity, and order have been greatly retarded; therefore,

Resolved, That we deem it a duty to ourselves, our children, and the church of God, to organize an independent church within the limits of our country, according to the order, doctrine, discipline, and worship of the Protestant Episcopal Church in America, and Church of England.

Resolved, That the clergy present, who are citizens of Liberia, do now organize, and hereby form a general council of the Protestant Episcopal Church in Liberia, for the purpose of adopting a constitution and canons for the future government of the same.

The Rev. E. W. Stokes being the senior Presbyter present, was appointed temporary chairman, and the Rev. J. K. Wilcox, Secretary *pro tem*.

On motion, it was

Resolved, That the Rt. Rev. J. Payne, D. D., now present, be invited to take a seat in the council at the right hand of the President.

Resolved, That Rev. C. C. Hoffman be invited to a seat in the council.

The council then proceeded to ballot for a President, and the Rev. G. W. Gibson, Rector of Trinity Church, Monrovia, was elected. The Rev. Thomas Thompson, Rector of St. Andrews' Church, Buchanan, was elected Secretary.

The council being thus organized, proceeded to the organization of the Protestant Episcopal Church in Liberia. It continued in session from Wednesday morning until Monday noon, holding two sessions of several hours daily.

At its second session, Wednesday afternoon, the following resolution was presented by the Rev. A. F. Russell, chairman of Committee on "Episcopal Services," and unanimously adopted:

Resolved, That the Rt. Rev. Bishop Payne be requested to continue his Episcopal supervision of the church in Liberia, and to perform Episcopal offices where they may be needed throughout the country.

The Rt. Rev. Bishop Payne being present, thanked the council for the honor conferred upon him, and readily consented to continue the performance of his Episcopal offices whenever and wherever, they might be needed, during his residence on the coast.

The chairman of the Committee on Constitution and Canons, Rev. A. Crummell, then presented his report, and the constitution of the Protestant Episcopal Church of Liberia was unanimously adopted.

On Thursday, the Rev. A. Crummell, in behalf of Committee on Prayer Book, made a report: the chief items of which are, (1,) the appointment of a committee to draft a book of Common Prayer, to be presented at a future general council; (2,) withholding all power from the committee to alter in any way the office for Holy Communion, the Baptismal Offices, the Church Catechism, the 39 Articles, the Ordination and Consecration Offices as in use in the Protestant Episcopal Church of the U. S. A.

The following resolution was also passed:

Resolved, That this church, now in council assembled, do adopt the above several offices for use and authority in this church. Thursday, Friday, and Saturday were spent in adopting the canons of this church, which are substantially those of the Protestant Episcopal Church of U. S. A., altered to suit the circumstances of an infant church and a new country.

A committee of three clergymen were appointed to inform the Foreign Committee of the Protestant Episcopal Church of America of the proceedings of this council, also another to inform the presiding Bishop of the American church, and the primates of the Church of England, and the Scotch Episcopal Church of the acts of this council. The council adjourned Monday morning with prayers, and the apostolic benediction by the Rt. Rev. Bishop Payne.

From the beginning of her existence, as a nation, Liberia has been favored with the aid and counsel of several influential friends, who have watched over her growth and prosperity with unflagging zeal.

Among those who have been most zealous and watchful for the prosperity of Liberia, there has been none more so than Gerard Ralston, Esq., our Consul General in Great Britain. Few, if any, matters of importance have been transacted with foreign powers, without the advice or services of Mr. Ralston being required; and he has always been zealous and willing to devote both time and

abilities, without remuneration, for the benefit of our young Republic.

The Government and people of Liberia are fully sensible of the value of Mr. Ralston's services as their Consul General, and have for some time been trying to find a suitable and practical mode of evincing their satisfaction.

With this view, the Legislature, at its last session, passed a resolution complimenting Mr. Ralston for the able and satisfactory manner in which he has conducted our foreign affairs as our Consul General; and as a further evidence of their high appreciation, the President of Liberia is authorized to present to Mr. Ralston a suitable testimonial of the regard of the Republic of Liberia for his valuable services as Liberian Consul General.

The people on the St. Paul's river are hard at work. During the dry season they have made any number of thousands of bricks for building purposes, some of them equal to the best imported. Upwards of 200,000 have found a ready market in this city.

It is not to be supposed that their agricultural interests are suffering in consequence of brick making. The contrary is the fact. From the sale of brick they are enabled to extend their farming operations, and we are assured that the planting of cane and coffee will exceed that of any previous year, at least fifty per cent.

In almost every direction on the St. Paul's brick houses are taking the place of wooden ones.

Appearances indicate that ere long a very lucrative trade will be carried on between Liberia and Sierra Leone. We have abundant signs to warrant us in saying this. Already our sugar and coffee find quite a fair market there.

On Sunday the 22d of February, Trinity Church, (Protestant Episcopal,) was dedicated to the service of Almighty God. The services were performed by the Rt. Rev. John Payne, Bishop of the P. E. Church, in Liberia, assisted by the Revs. Alex. Crummell, A. F. Russell, C. C. Hoffman, Thomas J. Thompson, J. K. Wilcox, C. F. Jones, E. W. Stokes, Thomas Toomy, and G. W. Gibson, the pastor of the church.

The dedication sermon was preached by the Rev. Alex. Crummell from the latter clause of the 17th verse of 28th chapter of Genesis.

This splendid church is a gift from the Sunday School of Rev. Dr. Tyng's Church, New York, and is capable of seating about 360 persons. On this occasion the church was full, but not crowded.

The Liberia College was opened on the first Monday in February, under Professors Crummell and Blyden. The following are the names of the students for the first term: First class: J. H. Evans, A. D. Williams, James M. Payne. Second class: James N. Lewis, H. D. Brown, E. C. Howard, N. R. Richardson, J. P. Henry.

[Correspondence of the New York Observer.]

Letter from a Liberian.**MONROVIA, Jan. 27, 1863.**

We have now been here about four weeks, during which time we have almost constantly been about seeing all that is to be seen, and forming our conclusions. Accordingly, and from all that we have seen, we are firmly convinced that come weal or woe, Liberia is to be our future home; and rather than repent the election we have made, we tell the friends we have left behind that we know they cannot do better than to follow our example.

We had a very pleasant voyage to our home. Two clergymen, Rev. Messrs. Seys and Amos, accompanied us. Every evening we had prayer meetings on board, and regular church service and Sabbath school every Sunday; so that while you were engaged in the worship of God at home, our voices were ascending to the same throne from the bosom of the Atlantic. Since we have been here we have nearly all been down with the acclimating fever. We are all getting along nicely. This fever is not so bad as it is represented, nothing more than the fever and ague; and if persons are careful to abstain from the luscious fruits with which the country abounds, and to keep out of the sun and night air, they may come to this country, and need fear no fever. Monrovia is quite a nice little place.

We arrived here just when the Legislature was in session. The agricultural fair and the courts were in operation. Mr. Murray and myself visited everything. I can scarcely describe our feelings. You know we have been used to seeing colored people occupying menial positions, and if one happens to exhibit intelligence above the common, he was held up as a prodigy; but here we see gentlemen of education and refinement, employed in national affairs, ratifying treaties, and making commercial arrangements with the other nations of the earth. It made my heart rejoice, and I could not help but thank God that he had brought me here, and enabled me to taste of liberty in its truest sense.

The site of Monrovia is rather pretty and romantic. The first view of it from the sea is bold and commanding—a high promontory, upon which is situated the light-house and fort. The harbor is poor, but Government is about to remedy this defect by building a break-water. The town itself is well laid out. The streets are straight and wide. Some of the houses are very fine, but on account of the rains the peaked roof is universal. Fruit trees, orange, lime, and others, are everywhere abundant, and not only afford a pleasant shade, but exhale a delightful perfume. We called upon His Excellency President Benson, and was by him welcomed to Liberia. The people have, so far, extended to us every hospitality. The houses of the best people of the place have, ever since we have been here, open to receive us.

We do not intend to stay here. The only persons who can succeed in Monrovia are those who practice the professions, as doctors, lawyers, ministers, school teachers, merchants, civil engineers, mechanics, and politicians. These all do well. Some of the merchants of Liberia are wealthy, while a good mechanic is sure to succeed.

There is no work here for a person who wants to hire as a laborer. The natives are so plenty and willing, that it would be foolish to attempt to compete with them.

The country is the place for us, and for all who are willing to labor. A few weeks ago, Mr. Murray and I, in company with two country citizens, went up the St. Paul's river. We were delighted with all we saw. Fine brick farm-houses, large coffee and sugar farms, steam sugar-mills, saw-mills, brick-yard, &c. In some places we found 50, 60, and 100 acres of cane, and some coffee farms of from 1,000 to 5,000 trees.

Each farm has about five acres in reserve, on which they plant their rice, sweet-potatoes, ginger plants, &c. This is the place for a poor man. Nearly every one of these farmers came here poor, a few years ago, and have risen by their own industry. The land is so productive that almost everything grows spontaneously. Sugar-cane has only to be planted every seven years, while sweet-potatoes and rice grow like weeds.

Here we will locate. The place we have chosen is called Harrisburg. We can draw ten acres from the Government, and get as much more as we choose, at fifty cents per acre, and have time to pay it. At Harrisburg there is a Presbyterian Church, a Sabbath school, a day school, and the Alexandria high school is about to be transferred from Monrovia here.

If you desire, as I know you do, to do a work for our people and Liberia, try and induce every respectable, intelligent, and industrious colored man to emigrate to this country. This is their country in every sense of the word.

With high hopes for the future,

I subscribe myself, yours truly,

J. MURRAY WELLS.

From a late Emigrant from Annapolis, Maryland.

MONROVIA, Feb. 9, 1863.

MY DEAR FATHER AND MOTHER: I seat myself for the purpose of letting you know how we are getting along in Monrovia, and how we are pleased with the Republic of Liberia. We landed on the 26th of December, and found everything ready for us at the Receptacle, much better than we expected. We found the people very friendly, every one giving advice about the fever. I was the first to have it. I was sick for three days with my first attack, and since then, out of forty-two, there is but one left to have it. Some

have had it very severe, and we have lost two females, both married. At present the rest are doing very well. I must say we are much pleased with the country. I know it is the home for a colored man; you think you are living at home, but if you could take a look, and see how some families live here, you would be surprised. We have not been on the St. Paul's as yet, but our friends that came with us have, and they have selected our land for us. It is land that has been cleared off by the natives, some time since. So all we will have to do is to cut the brush and burn it.

Our land is located near Harrisburg, about a half mile from the river, and there is a small stream running through it, which is suitable for a mill-race, if we choose at any time to put a mill on it. We have sugar-mills near us, so we will plant our sugar crop the first thing, and afterwards we will plant a large coffee field.

They have a plenty of cattle here, and the farmers all use them, that is why we want a plow; and you will oblige us by sending us a watch or a clock, as we cannot get one in Monrovia. Please do not forget to get that book from Brice Brewer. We have not sold anything but segars yet, and not all of them. Our fish and pork we will want for our own use, when we go up the river, to feed our hands with. We are ready to go up the river now, as the fever is nearly over with us. Eliza is quite sick to-day; Johnny has fever to-day, but the children do not suffer much with fever; Willie has had the fever, but he is quite well; all of Horace's children have had the fever, but they are better. We enjoy ourselves very much; we visit a great many families. We were invited up the river with a wedding party, but Horace was sick, and I did not like to go.

Mr. Crummell arrived two weeks ago, and sends his love.

Mrs. Russell, Georgiana Williams that was) is in Monrovia, and she was so much pleased to see us. She heard I died in California. Her husband is a farmer on the St. Paul's; she has given me an invitation to make her house my home. I think our prospects are much better than we first anticipated. Labor costs nothing here to speak of; we can employ natives for two dollars per month, and sometimes you get them for their feed.

Willie has been going to school, but since he had the fever, he has not gone; but I will send him in a few days.

Mr. Amos will have his school adjoining our farm, so we will have no trouble in sending our children to school.

Mrs. Fuller and husband are here; they are well. He is a member of the House of Delegates.

Mary Blackson that was, sends her love to all, and says her brother Richard must come out, and bring his butchering tools, and he can make all the money he wants, and if he has any tools of any kind, to bring them. I dined with Dr. McGill some days ago. I send you a list of the company. I also dined with him

on Sunday. You must excuse this letter, but I was sick with fever yesterday, so I did not feel like writing to-day.

My love to all. Let me know how ——— is getting along.

From your sons,

H. AND N. BISHOP.

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[From the Christian Mirror.]

ODD HOURS ON THE HILLS—"THE HIGHER LAW"

CONWAY, MASS., *April 14, 1863.*

"Be it known unto thee, O King, that we will not serve thy gods," was the speech of Shadrach and his followers, on the plain of Dura. "I have audaciously done that which was holy," boasted the Greek maiden Antigone in the Play, because she could not judge that the proclamation of men might "transgress the unwritten and immovable laws of the gods." "Give unto God the things that are Gods," said Harry Vane, "Give also unto Cæsar the things that are his. If he unlawfully require more, do you lawfully refuse to obey him." The reason of man is echoing the voice through all the ages, denying its subjection to powers that are no more than human, and declaring its allegiance to the Power above.

Among those that believe in God, there has never been a dissenting word. If ever there appears to be, it comes of some ambiguous form of statement or of some misapprehension of the meaning intended. That full service and submission are due to God only, is the first principle of religion. And in all the discussions that go on among Christians as to the authority of laws and institutions that men have framed, this is really admitted. For whenever any one contends that a law or a constitution of government should be always respected, the very point in his mind is, that duty so requires, and that obedience ought in that case to be rendered; that is, he acknowledges, in fact, the very principle against which it might be supposed that he was arguing. For "duty" and "ought" are terms that have significance in relation to the "higher law," and nowhere else. It is not possible that any one should cast off that law in its complete supremacy, unless he will become an atheist. Nothing like this is, of course, intended by those among ourselves who are inclined to give the most weight to human enactments. The thing itself which they so stoutly and honestly assert is, that they are acting rightly; that is, in obedience to God in so doing.

The point of difference in reality is, not whether God shall be always obeyed, but whether, under certain conditions, the appointments of men may not be taken as decisive indications of the divine will, so that to refuse obedience to these, will certainly, in every instance, involve offence to him.*

* Burke, in his "Reflections on the Revolution in France," has discussed these questions at length; and in the manner of his own broad and capacious mind. There is a passage that deserves to be quoted: "Society," says he,

But this is a proposition that cannot be maintained when thus sweepingly stated. For it is also in the very quality of duty that it is an affair of the individual soul with God; and of such a sort that the final judgment upon it must be rendered by each man for himself. There is no room between man and God for any third person or thing to appear as an authoritative and infallible expounder of the divine will. To give such an exposition is itself a divine prerogative; it is the office of the Spirit of God, who only knows the things of God; and to receive it is the very function of the personal conscience; and the two belong closely and inseparably together. No distinction either in this respect can be successfully taken among the various orders of human law. The difference between them are in degree and not in kind. They are all of man, and they must not aspire to the place of God. A "constitution" has more of weight than a legislative enactment, for it is less easily changed; it represents, it may be supposed, more fairly the will of the

"becomes a partnership not only between those who are living, but between those who are dead, and those who are to be born. Each contract of each particular State is but a clause in the great primeval contract of eternal society, linking the lower with the higher natures, connecting the visible and invisible world, according to a fixed compact sanctioned by the inviolable oath which holds all physical and all moral natures, each in their appointed place. *This law is not subject to the will of those who, by an obligation above them, and infinitely superior, are bound to submit their will to that law.* The municipal corporations of that universal kingdom are not morally at liberty at their pleasure, and on their speculations of a contingent improvement, wholly to separate and tear assunder the bands of their subordinate community, and to dissolve it into an unsocial, uncivil, unconnected chaos of elementary principles." The sentence which we have italicised shows how the distinctions we have made were clear in his mind; and how he conceived that respect for human enactment was not opposition to the "higher law," but obedience to it. The occasion on which he wrote undoubtedly led him to state the principle of submission more strongly than he would otherwise have done. Yet he himself goes on to admit the right of revolution, which must, in fact, involve the exercise of an individual judgment upon the whole case. As if to avoid this, he speaks of a necessity that is absolute, "paramount to deliberation, admitting no discussion, and demanding no evidence which alone can justify a resort to anarchy." But the necessities of civil society are all moral, and not physical; and they do imply deliberation and choice on the part of individuals; nor was there ever a revolution effected or attempted in which such deliberation and judgment did not, in fact, occur. Besides, it is not to "anarchy" that any one should wish to appeal. The wise men, who in the last extremities of nations, have made forcible resistance to government, have done it to gain not anarchy, but a new and better government instead. They have not proposed to dissolve society; a thing which it may safely be said no one has ever a right to attempt. The logic of the philosophic statesman follows the exact course of his words; and works against "anarchy only, though he could scarcely have so intended it. And this brings to light what is the real truth: namely, that it is not laws and constitutions which are too sacred to be ever questioned; but rather the great compact of "eternal society" itself, which binds man with man in mutual affiliation and helpfulness, and of which constitutions and laws are but the local and shifting modes and instruments. These last two are sacred; but they are not utterly beyond dispute.

whole people, and it goes more near to the foundations of society. Nationality, however, runs under a constitution, and may survive sometimes without it, as that of the French has more than once. And nationality is in its turn underlaid by the primal laws of human society itself. And the authority of each increases to the last, of which it may be said that none can ever throw them off. As between a constitution and a law, it is nevertheless to be noticed that the main end of the one is to cause the other to be enacted and obeyed; so that whoever strikes against the law does really dull what may be called the cutting edge of the constitution itself. Besides, the distinction between a law and the constitution, as we now have it, is of very recent date, and of very limited application. The answer of the three Jews that looked into the fiery furnace was as unconstitutional then, as it was illegal.

The same thus far is contained in that rule which sets the honor of God in the front of creation. It follows from it, and with this agrees the opening of the Westminster Catechism, that the eye of every creature should be directed singly towards that. Above the civilities of neighborhood, above the courtesies of acquaintance and friendship, above the ties of kindred and of home, above the enactments of legislatures, above constitutions and nationalities, and whatever is human, it abides alone, the central and governing glory of this and of all the worlds. Every child of God may look, too, for the full sunlight on him, and he need not walk beneath the reflecting beams only of some cold and lunar brightness.

But although laws and constitutions can have no such decisive authority as if they might stand to us in the place of God, they are yet of very great force. In our day the disposition to respect them too little is fully as common and as dangerous as its opposite. Men must do that which is right, they say, whatever the laws may require; and they often fail to consider how far those laws themselves do in reality determine the right. There is a disposition to fix upon some particular act or line of action as necessarily wrong, and therefore incapable of being ever rendered obligatory by any statutes. But moral quality does not fasten upon the outward act, apart from its motives and circumstances. It is doubtful if there can be named a single one such act that is always either right or wrong. In our treatment of our fellow men, there is no measure of constraint or of violence, even to the extent of the taking of life, that duty may not at times require to be put upon them. It is necessary to look not at the act alone, but at the conditions of the case in all its bearings; and one must then do that which the law of love enjoins, with that wide and truthful view of the facts. If a part only of the facts are seen, the conclusion is likely to be a wrong one. Whoever has considered this well will learn to be cautious in maintaining his own judgment of duty in opposition to that laid down by the law of the land. The same Sir Harry Vane, whose words have been already quoted, has also said: "It is in

nature as well as by the law of nations, an offence of the highest rank among men, to go against the public reason and will of the whole kingdom; for it must be presumed that there is more of the reason and will of God in the public suffrage of the whole nation" (collected in Parliament) "than of any private person or lesser collective body whatsoever, not better qualified and principled." This public reason and will, he adds, "bears a nearer proportion and likeness to the supreme will," (of God,) and he proceeds to speak of it further in terms, which, if they stood alone, would seem to sanction the doctrine of full and unquestioning obedience in every case. (See Vane's "People's Case Stated.") The fair-minded citizen will be especially impressed with these views when he reflects upon the extent and complexity of the relations involved in civil society. It may be that he has not seen it all. It may be that those to whose charge the matter has been specially confided, are better informed than he, and equally honest. It is not the best quality of manhood that will never pause for such suggestions. And the good repute in which the doctrine of the higher law ought to stand has been much damaged in our own country, by the failure in this respect of many of those who have been prominent among its advocates. They will frequently appear to be persons of wilful temper, and strong self-assertiveness, narrow in judgment, and difficult in general to have dealings with, unless it can be all according to their choice. They begin where a wise man leaves off. They take for granted always that they are right, which is the very question at issue. Men will say of them that they have fully as much of conceit as of consciousness; and that they are not more strikingly distinguished from others by the zeal with which they maintain the right, than for the blind and pertinacious and immovable obstinacy with which they will hold upon the wrong.

This same disposition has also often been accompanied by an unwillingness to weigh at all the probable results of any course of action. Consequences are to be left with God. This would be well if one knew certainly before what duty really might be. But in our relations with one another through society, it will very frequently happen that duty can only be determined on after a prudent and rational estimate of results has been made. If this is neglected, only an impracticable and useless virtue will remain. There is a philanthropy that ruins its object. There is an obedience that slights or opposes the providential methods of that Ruler, whose will it professes to respect. The government of God makes use of constitutions, and laws, and customs, and all the complicated mechanism of society, and works with them patiently toward a "good foreseen;" and that man is not a true follower of his, who is not willing in his station to do the like.

A single illustration of these principles may suffice. A decision has been given in court by which an orphaned child is deprived

of its father's property, unjustly, as it appears to me. I will do what I can to have the business set right by the help of counsel, and by carrying the case to the highest tribunals of the law. If every appliance fails, I will contribute of my own means to repair the wrong; and I may, also, perhaps, consider whether any change in the law, or among its officers, could be made that should prevent the recurrence of a similar injury. But if now a mob is stirred up to resist the execution of the legal process, I shall not join it; but I might assist in quelling it even by force, if called on; because I should judge that the best interests of society were more endangered by the mob than by the unjust decision. It would be necessary to have regard to something else besides the bare act of regaining for the child its rightful possession.

It is also further to be remembered that the very relations out of which duties arise may sometimes be founded upon constitutions and laws, and may be such as would have had no existence but for these. In all such cases there is an added reason for allowing great weight to the law in interpreting the obligations which it has itself created.

It must not be forgotten either, that governmental enactments are something more than mere expressions of the general opinion upon certain points. They have a proper authority besides. God has so ordained it. The relation of government bears an analogy in this respect to that of the family. The child may not receive its father's command as if it were only the statement of his opinion. It is a mandate binding upon him. The analogy with the State is not, indeed, complete; for the citizen is not necessarily like the child, immature; but yet the resemblance is real. The Government, like the parent, has a power of punishment, which always implies proper authority; for a difference of opinion is not an affair to be settled by penalty. In the case of the child, as well as of the citizen, if the human authority conflicts with the divine, the latter is to be followed. And in both alike the lower order is to be accounted right, and worthy of obedience until after the clearest proofs to the contrary. Any other doctrine than this will loosen the bands of all law on earth.

With regard to the whole subject it is not possible to lay down rules that shall reach everywhere with exact and universal application. A wise and good citizen will choose to obey the laws; if he judges the law to be wrong, he will endeavor lawfully to change it; if this effort fails, he will ordinarily prefer a passive to an active resistance; but if the evil grows to be general, and extreme, and unendurable, and if there is no other reasonable hope of relief but in revolution, and if there is a reasonable hope that way, then, and only under these conditions, will he overthrow the Government, if he can.

There should be the exercise, first of all, of the true Christian spirit, in its prevailing and characteristic temper of humility and reverence

and self-surrender—not without revolution, and intrepidity, and firmness. And next to this, there will be needed, many times, a broadly builded, calmly looking, balancing mind, with power to discover, and grasp, and steadily to hold a great sweep of facts, and skill to estimate, not single men and scattered events only, but institutions—the slow but living growths of time, and to forecast their extent and duration, their origin or their decline.

One is our master, even God. His will alone is supreme. And in every case the reason and conscience of each man must give the prime judgment. But it must be conscience, and not self-will. It must be a conscience patiently and laboriously and fairly furnished with the materials of judgment, and amongst these materials of knowledge, a prominent place must be assigned to those laws and institutions themselves which are either the source or the appointed mode of expression for all civil relations. We shall neither please God if we pursue the ways of man regardless of His law, nor if we follow what we fancy to be His law, unmindful of the very conditions to which it was intended to apply. The mariner risks a shipwreck, who will look only at his charts, and will never take an observation upon the heavens above him; and so, too, does he who will fix his eye alone upon the stars, and will learn nothing of the headlands that mark the shores, nor of the currents of that ocean itself through which he sails. C.

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[From the Christian Mirror.]

OUR DUTY TO AFRICA.

As American philanthropists and Christians, have we discharged our duty respecting the great continent of the tropics? Confessedly our debt to Africa is greater in many respects than that which we owe to any other quarter of the earth. Millions of her children have been cruelly torn from her, and brought to this country. For two centuries our ships have frequented her coasts for traffic in her sons and daughters. Nearly whole tribes have been deported to this and other lands, and whole regions have been depopulated by the ruthless avarice of the Caucasian. We have now among us more than four millions of her descendants; chiefly bond-servants in one-quarter; free-servants in others—servants in all quarters. Africa is the queen of the tropics in the beauty and extent of her surface, having more than six hundred miles of the latter to one of sea-coast; capable of sustaining an immense population—abounding in lakes, and rivers, and hills, and valleys, and minerals, and rich products of every sort indigenous to her soil and clime.

Her millions of natives in human form are as capable of culture and elevation as were the rude and fierce creatures found on the Island of Great Britain, centuries ago by the ancient Romans. For them, as truly as for any other people of the globe, did the Son of

Man come "to save that which was lost." No portion of the earth offers at this moment a more inviting field for missionary and philanthropic labors, none affords more abundant encouragement to commercial enterprise. And yet what have we done, and what are we doing towards answering the claims of Africa upon our philanthropy and benevolence? The Republic of Liberia arises from Cape Mesurado, the middle of the West African coast, like an angel of light from a cloud of darkness, with the trumpet of the everlasting Gospel in her right hand, and the glittering jewels of civilization in her left—the magnificent gift of America to Africa.

But she is young, scarcely in her "teens," exposed to many perils, with the responsibilities of maturity already upon her, and a work before her which she can never successfully perform without large and generous assistance from this country.

The Mendi Mission, a little northwest of Liberia, originating with the return of the Amistad Africans, is a "light shining in a dark place," from which we may hope much good to Africa—the fruit of the benevolence of its friends in this country; but it needs still more abundant help. Then there are the Gaboon Mission, some hundred miles south of Liberia, and the Zulu Mission on the southwestern coast—bright little lights of American Christianity—far assunder, but precious gifts to Africa. Nor should we forget the flourishing missions and schools within the limits of Liberia under the care of the Methodists, Baptists, Episcopalians, and other religious denominations of this country—all of which are living expressions of the philanthropy and munificence of Americans towards Africa and her children.

But what is all this compared with what we have done for other portions of the earth, compared with what must be done, before Africa shall be raised up from her degradation and woe, compared with the magnitude of the debt which we owe to that continent?

Nine-tenths of our missionary and philanthropic munificence go in other directions. Asia, Europe, the isles of the sea receive by far the largest part of these charities. The extent of our debt to Africa is literally immeasurable. It may not be greater than that of other countries. It is probably not so large as that of England, Spain, and France; yet who will undertake to compute the amount of Africa's claims upon Americans, on the score of children taken from her arms, and benefits received by their labor and toil?

How stands the account? We have done something for her descendants among us, ameliorating their condition in some degree, under service both bond and free, providing needful food and raiment, bestowing on them the light of the Gospel, and in some measure the elevating influences of Christian education; but what is this before a debt which exceeds computation? What is all this to the surpassing claims of the poor bereaved mother of these people, who lifts up her bleeding hands for the restoration of her children? What is all that we have done—before her piteous cries for help to

arise from the gloom and bitterness of her worse than Pagan degradation, and to put on the beautiful garments of Christian civilization? What are the two millions of dollars bestowed on Liberia, and all that has been expended on African missions, and on people of color here by the citizens of this country, and by our Government upon a squadron for preventing the slave trade, compared with a debt which no arithmetic can set forth, and no mind conceive?

Our duty to Africa is not yet done. We have but just commenced it. Many individuals have not yet touched upon it. Liberia came into being chiefly by the private munificence of comparatively few good men and women of every part of our country. It is the few and not the many, that are concerned in the support of these missions. It is the few that do good to the poor, depressed African among us. The people of this country have fallen far, very far short of their duty to Africa! And is it not time to give earnest attention to this matter? Do not passing events fix our eyes upon it? All hearts are now touched with sympathy for our afflicted country, and all hands are joined in shielding her from the threatened destruction, and by consequence, all minds contemplate the relation of our country to the ancestral land of these people of color.

How, then, shall we discharge our duty to Africa?

Not solely by the consecration of our treasure and blood upon our country's altar. This may be necessary for our safety, but it will not pay our debt to Africa. Nor will the breaking of the bands of our captives alone suffice. This, in many cases, may result from the war now existing, but it will not pay our debt to Africa. Nor will distinguished munificence toward our army and navy, and toward the suffering poor, and for every other good object at home and abroad, fulfil our obligations to Africa. Not even the most lavish charities upon her children here, will satisfy Africa's claims; for she justly demands of us a care for herself—for the negro race, and not simply for the individuals that to-day may be on our soil. She requires regard for a whole continent, and for the countless millions of unborn generations. All these good things may be desirable and important in their place, but they do not pay our debt.

What, then, shall be done? We must give her the "unsearchable riches of Christ," sweeping away our avarice by the abundance of our benevolence upon the continent which we have helped to devastate. We must illuminate Africa with the light of "the glorious Gospel of the blessed God," and enrich her with the priceless treasures of Christian civilization. We must endow her children with an honorable and desirable nationality upon her own soil; and give her a name and place among the nations that will command the respect of the civilized world. We must aid her dispersed descendants to their natural and providential home. Then "the ransomed of the Lord shall return and come to Zion with songs, and everlasting joy upon their heads."

Departure of the Mary Caroline Stevens on her Eleventh Voyage to Liberia.

This ship sailed from Baltimore for Liberia on the 25th of last month, having on board the remains of Bishop Burns. Mrs. Burns, and the following go in the ship as cabin passengers:

Cabin Passengers in the M. C. Stevens.

MISSIONARIES.—Rev. Mr. Kistler, Rev. Samuel J. Whiton, Miss L. C. Davenport, Mrs. S. F. Hinman, J. W. Bowers, and Mrs. Bowers.

J. D. Johnson, *Commissioner to the United States.*

Mrs. Johnson.

Hallet Green, Mrs. Jane Ann Green, and Jane L. Luca.

Timothy R. Hibbard, M. D., *Arbitrator at Sierra Leone, for the Suppression of the Slave Trade.*

Rev E. J. Adams.

List of Emigrants in the Mary Caroline Stevens.

No.	Names and from what State.	Age.	Where to Settle.	Remarks.
<i>New York.</i>				
1	James Monroe.....	39	Monrovia....	
2	Mary Monroe.....	32	do.....	
3	R. K. Griffin.....	32	do.....	
4	Charles W. Purvis.....	26	do.....	
<i>Washington City.</i>				
5	John Browne.....	50	Careysburg...	
6	Peter Stafford.....	50	do.....	
7	Mrs. Stafford.....	35	do.....	
8	Child.....	12	do.....	
<i>New Brunswick, N. Jersey.</i>				
9	John F. King.....	34	Monrovia....	
10	Catharine E. King.....	28	do.....	
11	John E. King.....	9	do.....	
12	Aaron W. Treadwell.....	23	do.....	
13	Josephine A. Treadwell.....	22	do.....	
14	Samuel R. Treadwell.....	4	do.....	
15	C. P. A. Treadwell.....	3 m.	do.....	
16	Enos Van Pelt.....	42	Careysburg...	
17	Ann Van Pelt.....	38	do.....	
18	Lounda Van Pelt.....	15	do.....	
19	Freeman Van Pelt.....	10	do.....	
20	Margaret A. Van Pelt.....	5	do.....	
21	Isaiah G. Johnson.....	20	do.....	
22	Mrs. A. Johnson.....	23	do.....	
23	L. J. A. Johnson.....	21	do.....	
<i>Newark, N. J.</i>				
24	Fanny Hughes.....	24	do.....	
25	Nathaniel Francis.....	24	do.....	
26	Josiah G. Johnson.....	24	do.....	

NOTE.—The 26 sent out by this expedition, added to the 11,652 previously sent to Liberia by the A. C. Society, make 11,678.

The Stevens will touch at Cape de Verd Islands, at Sierra Leone, and several stations on the African coast, with the view of receiving on board working animals, now much demanded in the Republic of Liberia.

[From the Colonization (Pa.) Herald of May.]
LIBERIA AS A COFFEE PRODUCER.

Western Africa is an inviting field for commerce. The variety and fertility of its soil, and great natural wealth are unrivaled. From the river Gambia alone the export of ground-nuts for oil has increased, during the last twenty years, from almost nothing to twelve thousand tons, or one million of bushels per annum. The exports of Monrovia, the capital of Liberia, for the fiscal year ending 30th of September last, in palm oil, cam-wood, ivory, sugar and syrup, were to Holland, \$148,294 50; Hamburg, \$72,197 76; England, \$36,255 42; and to the United States, \$16,823 50. Total, \$273,571 18. The exports from Great Britain to the West coast of Africa more than doubled in ten years. In 1852 they they were declared to reach £741,558; in 1861, £1,559,450. The value of palm oil from the same region entered through the English Custom-house, in 1860, is given at £1,684,532; being an increase of £263,503 on the previous year.

Coffee, unsurpassed by any other, is finding its way into the marts of the world, and promises to speedily become one of the great sources of African prosperity. It seems to thrive everywhere on the Western portion of that continent. Burton describes Amba Bay and the Cameroon Mountains as an admirable location for its cultivation. The Gold Coast produces it. There was lately obtained at Sinoe, in Liberia, twenty-four varieties of splendid berries from trees transplanted from the forest, where the plant is indigenous, wild, and found in countless multitudes, some fifty feet high. A plant in Monrovia, on the premises of the late Judge Benedict, has yielded four pounds annually for twelve years in succession. The packet Mary Caroline Stevens brought several thousand pounds of excellent quality, a portion of which has been disposed of at fifty cents per pound.

The coffee tree is hardy, commences bearing three years after planting, requires but little care, and labor is abundant and cheap. The demand for the aromatic berry is far in advance of the supply, and the thronging millions of Africa cannot be better employed for

their own benefit and that of mankind than in earnest efforts to meet the demands caused by its greatly increased consumption. Much can be done by foreign capital in the improvement of roads and the navigation of rivers, and in the introduction of machinery. Americans have a notable opening to its productions and for trade in the thriving Republic of Liberia, peopled, as it is, by intelligent and enterprising colored emigrants from this country. Let the resources of this and the region interior of its flourishing settlements be thoroughly developed, and a reward will follow such as never yet attended the employment of the same amount of effort and means for stimulating industry.

Since the above was written we have been favored by Mr. Edward S. Morris, with the perusal of several communications addressed to him in reference to the cultivation of coffee in Liberia. From two of these we make extracts, premising that Mr. Hoffman has long labored as a missionary at Cape Palmas, and Mr. Hanson is the Commercial Agent of the United States at Monrovia :

SHIP MARY CAROLINE STEVENS,

Off Sinoe, Jan. 30, 1863.

MY DEAR SIR : I desire to express to you the great pleasure I feel in common with others, in your efforts to develop the agricultural resources of Liberia, especially in the cultivation of coffee.

The common method to bruise the coffee berry in a mortar, wash them, and pick the grains out by hand, is not only exceedingly laborious, but involving so much time and so great an expense, that valuable as the coffee is, it can scarcely be made to pay. The quantity cultivated must necessarily be very limited for want of laborers to clean the coffee, when accomplished by such a slow and tedious process. Your hulling machine entirely removes this grand difficulty. The people feel this, and therefore, my dear sir, from one end of Liberia to the other you have been regarded as her benefactor, and are everywhere sincerely welcomed with gratitude and affection. I share these feelings, and heartily wish success to your enterprise.

When the coffee tree is transplanted or raised from the seed, it grows vigorously in all the Liberia settlements; nothing has prevented its extensive cultivation but the difficulty which, by your machine, is at once removed, viz: the time and expense of hulling.
* * * * The poor widow, as well as the prosperous merchant and the far-seeing statesman, has been cheered by the prospects you have opened for individual benefit, and the country's prosperity.

A new era opens now in the history of Liberia, and should not all this be regarded in connection with the condition of the negro in the United States? Will it not have some effect upon emigration? The great question is with regard to them, where shall they find a

home? Africa is their home, and here is the place of their rest, and now is opening before them a source of wealth not exceeded by the gold mines of California.

Is not the hand of the Almighty in all this, who is preparing the way for the exiled to return? Coffee and sugar will doubtless become the great staples of Liberia. Coffee, for the reasons given, and sugar because of the adaptation of the soil to its growth, and the fact that it only requires to be replanted once in ten years. Already has this branch of agriculture received much attention from the people, who are making sugar and syrup, exporting it, and becoming rich in its cultivation.

Assuring you, my dear sir, of my high appreciation of your efforts in developing the agricultural resources of Liberia, and heartily wishing your success,

I am, faithfully yours, &c.,

C. C. HOFFMAN.

UNITED STATES CONSULATE,
Monrovia, Liberia, Feb. 17, 1863.

MY ESTEEMED FRIEND: Permit me to say a few words in reference to the mission which brought you to this coast, viz: to introduce labor-saving machinery in the department of agriculture generally, but more especially that branch which pertains to the cultivation of coffee. * * * * You have inspired a confidence, zeal, and energy in the minds of Liberian citizens, which will put new vigor into their arms, and fresh courage into their hearts. You have tinged their horizon with a golden hue, which they had not seen before, and now they address themselves to their daily toil, in the joyful assurance that they do not labor in vain, nor spend their strength for naught; but that through the aid of the inventions which you propose to introduce, they can promptly convert the produce of the soil into a marketable state, and finding ready sale, enjoy the rich fruits of industry and skill, without abatement or delay. I have conversed with some men of capital and of indomitable enterprise, who propose, for the first time, to engage in the cultivation of coffee, as the result of the impetus and inspiration of your intercourse and labors.

Do I need to say anything, by way of convincing you of my abiding solicitude for the success of every measure proposed for the welfare of Liberia? I think not! I propose to have my life and acts speak for me upon that subject. When you reach the United States, and begin to narrate to the people of color your experience and observations in Liberia, tell them, if you please, from me, that though you can command strong and choice language, yet it is not in words to set forth adequately all the peculiar advantages and blessings of this goodly land. Ask them to read Deuteronomy viii, 7, 8, 9, 10, as bearing, at least, a general application to this luxuriant heritage.

In penning these few lines, my care has been to say enough to remove all doubt from your mind of future and gratifying success, and not to say all that the facts would justify. If I should record every pleasing omen, I should fill a volume. The enthusiasm is intense. Along the rivers, down the coast, in every settlement, and upon every farm, a shrill of new delight has been felt, and the work has been already commenced, which shall introduce this people to a state of true dignity and independence.

Allow me to record my honest and deep conviction that Liberia is destined to be the free and happy home of millions of the descendants of Africa, who shall return hither from the home of bondage, and live in the full enjoyment of the unalienable rights of life, liberty, and the pursuit of happiness.

Very affectionately, your friend,

ABRAHAM HANSON,
U. S. Commercial Agent.

[Correspondence of the Journal of Commerce.]

Increase of the Slave Trade on the West Coast—Japanese Commissioners to Purchase Steam Frigates.

ISLAND OF ST. HELENA, April 9, 1863.

The slave trade appears to be steadily increasing on the west coast of Africa, several captures having recently been made by the British blockading squadron. On the 28th ultimo, a beautiful schooner of about 100 tons register, and American build, arrived here in charge of Mr. Stone, gunner of H. B. M. steam sloop "Zebra," by which vessel the schooner was detained off the river Congo, on the 17th ultimo, she having on board 473 slaves, of whom 14 died on the passage across, which is a small loss considering the tonnage of the vessel, and the comparatively large number of souls on board. The schooner's name at the time of capture is supposed to have been the "Maraquita," but launched at Baltimore as the Julietta. She is said to have recently arrived on the coast from London, and was commanded by rather a celebrity in the African slave trade. This person, who came up in the vessel, and is now waiting an opportunity to go to the United States or return to Africa, is Captain Bowen, whose ship, the "Nightingale," was seized by the United States ship "Saratoga," full of slaves, some time during the last year, and is reported to have subsequently succeeded in landing a cargo of 1,300 in some port of Cuba, from the ship "Sultana," or "Montauk," and is also thought to be interested in a brig which has just managed to escape the vigilance of the cruisers, with 800 slaves on board. Captain Bowen was recognized here as having commanded the ship "Kate Hooper," of Baltimore, some four or five years since, then employed in transporting Chinese coolies to Havana. A portion of

the slaves brought in the "Maraquita," will be shipped off in a few days to one of the British islands in the West Indies, probably Demerara. About one-third of the whole number are at present under hospital treatment at the Government depot, at Rupe's Valley. Another slave schooner, lately captured by H. B. M. ship Brisk, off Annabona, with 500 on board, and sent to Sierra Leone for adjudication, lost 120 on the passage, in consequence of the small supply of water on board. The "Zebra" had detained a Portuguese brig, and sent her to St. Paul de Loando, and a French brig to Sierra Leone, both supposed slavers.

The United States ship "Jamestown" had arrived at Cape Town, but was only permitted to remain long enough to effect certain repairs to her rudder, which had become damaged during the voyage out. She managed to ship about fifteen to twenty hands, notwithstanding the vigilance of the authorities, and is supposed to be now on her way to China or the East Indies to protect American commerce in those regions.

A few days back a Dutch ship called the "Ternate" arrived from Java, having on board sixteen Japanese naval officers, who are proceeding to Holland to purchase a screw frigate for the Japanese navy. The appearance of these worthies on shore in their native costume caused not a little stir in our little city. They called on the Governor and the Foreign Consuls, and appeared determined to see all that was to be seen in this historical island. The tomb of the late Emperor Napoleon and Longwood old house being the principal objects of interest to all strangers, came in, of course, for special attention, and scarcely a store or ship escaped their keen observations. They were everywhere kindly received, and are said to have left us much pleased with their visit.

Yours, truly,

VERITAS.

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[From the Spirit of Missions of February.]

CHAPEL AT UGOVI, CORISCO.

The Rev. C. De Heer, for several years a missionary at Ugovi, but now in this country on a visit for his health, has given us this pleasant picture, and the following description of it:

"This little church is beautifully situated, standing on an elevated spot, perhaps sixty feet above the level of the sea, and at but a short distance from the sea-shore. The front of the church is shaded by a beautiful palm tree, 'which bringeth forth his fruit in his season;' on the east side it is shaded by a large, fruit-bearing lime tree, and on the north side by a large tree called manje. From the west side you have a clear view far out at sea, and from the south side the little islands Leva and Banje come within clear view, while at a distance of a few miles beyond, Cape Esterias and the

country of the Mbillo tribe make their appearance; altogether this scenery is seldom surpassed in beauty.

"The whole building is constructed out of native material. It will seat about 175 persons. It cost about \$125, [and it was built, we believe, chiefly by Mr. De Heer himself.—Ed.] The attendance on the Sabbath is from sixty to a hundred.

"Besides superintending the Sunday school and instructing the inquiring catechism class, the missionary conducts two religious services on the Sabbath. The labors here, thanks be to God, have not been in vain. Nineteen of the people have been admitted into the fellowship of the church, greatly cheering the heart of the missionary. More than half of this number are people that reside in the town; their ages varies from 15 to 60.

"To say nothing of the blessing of God that has attended all our mission labor here, it may be seen from this little statement that the missionary may well be encouraged, and the church rejoice. Ethiopia surely is stretching out her hand to God, and Africa's redemption is drawing nigh."

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[From the Spirit of Missions of March.]

CORISCO GRAVEYARD.

We are indebted to Mrs. McQueen, of Corisco, for this interesting picture, and the description here given, which we are sure will be read with much interest. Her letter is dated November 12, 1862:

"The sketch is a very correct one of the Mission Graveyard at Corisco, drawn by Mr. Mann, a Hanoverian botanist, who spent several weeks with us a short time since.

"Mr. De Heer may think the view a little unnatural, but it is precisely the one presented to us each time we pass between the church and Itandaluku, since the ground has been cleared; its only fault, I think, is, that it appears a little larger than the yard actually is.

"The building at the left of the yard, one-quarter of which is visible in the sketch, is our church, the material of which is bamboo; and here let me say I have never seen a more correct representation of a bamboo-house; the bamboc itself, and the thatched roof, with sticks to prevent it from blowing up when a tornado comes, are perfect.

"A Venetian door, opening from the church, is the usual entrance to this resting-place of our precious dead.

"Here are laid all of our missionary band who have died on African soil, with the exception of Mrs. Mackey, whose body rests at Barake, Gaboon, where she died, and was buried before Corisco was selected as a mission field.

"The enclosed grave, with its beautiful overhanging rose-bush, is that of Mrs. De Heer.

"To the right of the enclosure Mr. Ogden and his babe were laid, their graves as yet unmarked by stones.

"The square stone, beneath the manje tree, marks the grave of Mr. McQueen. He selected the spot years before his death, saying he wished no other resting-place.

"Mrs. Loomis and her child lie at the other side of the manje tree. Fragrant oleanders, which our artist has failed to give, mark their graves.

"An English sea captain, who some years ago lost his life at Illobo, at the hands of the natives, was buried beneath one of the lime trees, and a stone tells the virtues which partial friends supposed him to possess.

"The small stone seen in the picture was erected for the two colored women who were burned when the first Mission House at Evangasimba was destroyed by fire.

"The durable iron-fence, which kind friends gave funds for purchasing, when Mrs. Mackey was in America, adds beauty to our consecrated ground, and secures it from the intrusions of careless persons and roving animals.

"Our last mail brought us the sad intelligence of the death of Mr. Clemens. How little we thought, when he left us in such good health, that he would never reach his home, but would find his last resting-place beneath the ocean! Who will come to fill his place?

"All the members of the mission who have been here, have enjoyed remarkable health during the past year.

"Although I have been here fourteen months, I have had no regular fever, and have been really better in health than most ladies at home. It is true that I am obliged to exercise far more care than was my custom when in America, and to take quinine more frequently than is altogether pleasant, but that is a very small matter when health is to be preserved by it."

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[From the Spirit of Missions of May.]

Death of Missionaries in Africa.

While we sympathize most deeply with the missionaries who have been called to lay their associates in the grave, and weep with those who mourn in these afflictions, the loss of dearest earthly friends, we can not but rejoice in the sustaining power of that grace which enables the missionaries, out of the depth of their sorrows, to urge the church to the persistent prosecution of the work.

Every year in the history of the African Mission has been marked by trial of a character similar to that now contemplated. Still those in the field have not lost heart, but have gone steadily forward. Every consideration has yielded to the controlling thought, "the people of that benighted land must have the Gospel of our Lord Jesus Christ." The foreign missionaries there have always been few in number, yet has their faith been strong. And so when afflictions have followed afflictions in rapid succession, they have feared lest there should be a yielding to discouragement on this side—lest the interest in the work should be checked, and an idea gain ground that the cost of the work, in the sacrifice of life, was too great to be endured.

Called as these missionaries are to bear the depressing influences of an unhealthy climate; seeing, as they have done, many a fellow-missionary languish and die, they falter not. And why? Because what they do and suffer is for Christ's sake. Love to Christ constrained them, at the first, to consecrate themselves to this work; love to him carries them through its trials and afflictions—while by his grace Christ blesses them in their work, and exhibits to them many tokens of his approval and love.

Heavy as their trials are, that trial would be heaviest of all which should involve the withdrawal of the church at home from this work of love. And as heretofore, so now the tidings of their afflictions are accompanied by the earnest entreaty that the church at home do not allow itself to be discouraged, but in faith and patience prosecute the work with greater zeal and earnestness.

Strange sight indeed! The little band sent to do battle for the Saviour's cause at the point of chiefest danger, as one after another falls, still lifts up the banner of the cross, and cries to the great army occupying a place of comparative security: "Do not faint or be weary." Count it not too great a thing to provide for us that which is necessary to sustain us, and spare from your number those whose hearts God shall incline to come to our help."

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[From the Spirit of Missions of May.]

LETTER FROM BISHOP PAYNE.

The following letter from Bishop Payne contains much interesting and important information. Steps have been taken, it will be seen, for the full organization of the Church in Liberia. May grace and wisdom be given to all concerned, that whatever be done may be in accordance with the Divine will, and be ordered for the furtherance of the cause of Christ, and the extension of his kingdom:

CAVILLA, *March 10, 1863.*

REV. AND DEAR BROTHER: My last communication will have advised you of my visitation to Sinoe, Bassa, and Monrovia, in January and February. The last mentioned place I reached on Saturday, February 7th. On the following day, being Sexagesima Sunday, I preached in Trinity Church in the morning, and in St. Paul's in the afternoon. On the former occasion, I confirmed three persons. Learning from the Rev. Mr. Russell that Grace Church, Clay-Ashland, was undergoing repairs, so as to be unfit for service, I determined to spend the next Sunday in Lower Cauldwell. There I consecrated a small church, called St. Peter's, on my last visitation.

The Rev. Mr. Russell met me on Sunday morning, and read the first service, but was too unwell to do more. I therefore read service twice, and preached three times, morning and afternoon, to very full congregations.

Untoward events have checked the growth of this church during the past year, but there are materials in its neighborhood to make a good congregation under more favorable circumstances.

It has been supplied with services partly by the clergy of Monrovia, and partly by the Rev. Mr. Russell. To the exertions of the latter in former years the congregation chiefly owes its existence.

CONSECRATION OF TRINITY CHURCH.

On Sunday, February 22d, I consecrated Trinity Church, Monrovia. Rev. A. Crummell preached the sermon; Rev. Messrs. Hoffman, Gibson, Stokes, Russell, Thompson, Wilcox, Toomey, and Jones were also present, and participated in the services. The church, though the largest in Liberia, was well filled, Methodists, Presbyterians, and Baptists having kindly attended the unusual but interesting services.

The building is pewed, but still unplastered. When finished, it will be the prettiest church edifice I have seen on the coast, and remain a noble monument of the beneficence of the Sunday schools of St. George's Church, New York.

CHURCH ORGANIZATION.

Ash Wednesday, February 18th, was the day appointed for the meeting of the General Convocation of the Protestant Episcopal Church in Liberia and parts adjacent, organized at Cape Palmas, in April last. In that organization there was merely the extension of the principles and operations of the local Convocations at Cape Palmas and in Mesurado county, which, in the former case, at least, had contributed much to the life of missionary operations.

There was, further, an approximation to the more complete organization which the churches in Liberia, especially, would naturally desire ere long to effect. While, therefore, in the proceedings of the General Convocation there was a careful abstinence from interference with the legislation of the General Convention of the Protestant Episcopal Church in the United States of America, a resolution was passed, and, I think, transmitted to you, to the effect that a complete organization was deemed desirable as soon as it could be properly effected.

On Ash Wednesday, after the proper services for the day, I preached a sermon which I had prepared for the Convocation. On proceeding to organize, it was found that, in consequence of the non-arrival of the delegates from Cape Palmas, there was not a quorum of the General Convocation. That, therefore, adjourned. Immediately the six Liberian clergy present proceeded to organize the General Council of the Protestant Episcopal Church in Liberia. There were present at the subsequent meetings one lay delegate from Trinity Church, Monrovia, one from St. Peter's, Cauldwell, and one from Grace Church, Clay-Ashland. It appeared that these delegates had had the matter of organization under consideration, and had determined to act with the clergy.

On Thursday the lay delegates from Cape Palmas, together with the Rev.

Messrs. Toomey and Jones, arrived. A quorum of the Convocation being thus obtained, the resolution was passed "that inasmuch as the Liberian clergy had determined to supersede the Convocation by another organization, the General Convocation be, and is, hereby dissolved." This was done at my suggestion.

As, however, the council was composed of Liberians, (and the Liberian law excludes whites from citizenship,) the Rev. Messrs. Hoffman and Toomey were necessarily excluded from it.

As, moreover, the lay delegates from Cape Palmas (three natives and one Liberian) were not aware of the proposed organization, nor had been appointed by the churches with which they were connected with reference to it, nor indeed appointed by the churches at all, but were only their ministers, they could not properly be considered as members of the council. They were, however, invited to attend and participate in the proceedings, as were also the Rev. Messrs. Hoffman and Toomey. There were no lay delegates from the churches of Bassa and Sinoe.

At an early stage of the proceedings resolutions were adopted expressing the highest appreciation of the services of the Bishop, requesting him to be present, and aid by his councils the pending deliberations, and still to perform Episcopal services in the churches of Liberia.

Business proceeded rapidly, and on Friday evening the Prayer-Book and Canons of the Protestant Episcopal Church in the United States of America, with only a few alterations to adapt them to their new circumstances, were adopted. A resolution was passed to have them printed, and in due time a copy will be sent to your committee, I suppose.

It is, perhaps, only necessary for me now to state, that provision was made for four dioceses or sees, corresponding with the four counties of Liberia, to be called "The See of Monrovia," "The See of Buchanan," (Bassa,) "The See of Greenville," (Sinoe,) and "See of Harper," (Cape Palmas.) Foreign missionaries may reside anywhere, and especially among the heathen, on promising conformity to the order of the church in Liberia.

Just as the council was about to adjourn, (not finally) late on Friday afternoon, a resolution was passed, "That the organization shall go immediately into effect."

To this resolution, on the following day, (Saturday,) I felt it my duty to object, and took occasion to express my views generally on the organization.

* * * * *

The remarks made on Saturday and Monday received respectful attention, and before the adjournment on the latter day, the following resolution was passed: "That the organization go into operation after nine months." In the mean time that it be referred to the churches of Liberia for opportunity to state their objections, if any, and report at the next proposed meeting in December, 1863. Committees were also appointed to correspond with the Foreign Committee, and with the presiding Bishop of the Protestant Episcopal Church in the United States of America.

At a later date the Bishop writes as follows :

CAVALLA, *March 13, 1863.*

The press of engagements growing out of matters referred to in the longer communication herewith sent, has prevented me from referring to the recent afflictions of our Mission, and to the condition in which those afflictions have left us.

It was at Monrovia, on Thursday after Ash Wednesday, in Trinity Church, while we were engaged in the matter of the Liberian Church organization, that Samuel Seton, our native catechist, just arrived from Cape Palmas, came in and announced to us the death of Mrs. Auer on the 10th, and Miss Delia Hunt on the 12th ult.

While Mrs. Auer and Miss Hunt were thus passing away, Mrs. Hoffman again had another attack of disease. Dr. Fletcher urges the importance of her leaving Africa at once, and I believe her husband has determined to take passage with her about the close of this month for Liverpool, in the ship of Mr. G. W. S. Hall. Mr. Hoffman's health, I feel, will be much benefited by the temporary respite. I say temporary, for he hopes to be back again in a few months, leaving Mrs. Hoffman, if necessary, with his brother-in-law in London. Rev. Mr. Auer is also under the necessity of going soon to the United States, both by his poor health, and to take his two babes to their grand-parents in Philadelphia.

To fill the many vacancies thus occasioned, so far as may be, we have appointed Miss Hannah More and Mr. Miles to the Orphan Asylum, and Mr. J. T. Gibson, Treasurer. Miss More was some time a missionary teacher among the Choctaw Indians in the United States, and more recently in the Mendi Mission. She left that Mission, about two years ago, after some six years' connection with it, without anything affecting her character as a teacher or a Christian. Mr. Miles has also lately left the same mission, under similar circumstances. We met both at Monrovia, seeking employment, and thought it a providential supply of our great need. Mr. Miles was only a licentiate amongst the Presbyterians. He cannot succeed Mr. Hoffman as Rector of St. Mark's, but can superintend the Asylum and Hoffman Station, while Mr. Toomey and myself must endeavor to supply St. Mark's as well as we can in Mr. Hoffman's absence. I have, in another communication, written more fully of the appointment of Mr. Gibson as Treasurer.

In our diminished ranks, and ever-opening field of labor, I trust the committee will recognize constraining motives to send us help speedily.

Rev. Mr. Auer has submitted to me some plans to be proposed to your committee, in reference to education in the Mission, especially for making the High School what it was designed to be, but never has been yet, a proper training institution for teachers, catechists, and ministers. I think Mr. Auer admirably adapted for such an institution. I trust, therefore, should he (D. V.) reach the United States, your committee will by every means aid his designs.

Bohlen is again left vacant, except as supplied by Brownell, and a colonist agent to take care of the Mission property. Mr. Auer thinks the place not healthy. I have repeatedly stated a different opinion. I do not think that either Mr. Auer or Mr. Messenger were in a state of mind or body to try the station fairly. I cherish, therefore, the hope that it may yet realize the expectations of the committee and my own. For many years to come, however, the High School at Mount Vaughan will be more appropriate for Mr. Auer's plans of education than Bohlen. Owing to the wildness of the people about the latter, it must be developed very gradually.

Letter from the Rev. C. C. Hoffman.

CAPE PALMAS, March 14, 1863.

DEAR BROTHER: ON my return from Monrovia on the second, I was rejoiced to find Mrs. Hoffman able to be about, but in so weak a state that a change is absolutely necessary for her. Such is the opinion of the physician, and likewise of the Bishop. My own judgment fully agrees, and by a speedy departure, I trust she may be restored, to labor with me for a longer period. Anticipating this, the Bishop had engaged the services of Mr. Miles and wife, of the Mendi Mission, of whom he has doubtless written you; also Miss More, formerly of the same Mission, who is now with us, in charge of the school. We like her much.

My own health has been so bad for some time past that I have not been equal to my duties; the voyage to Monrovia has benefited me, though I am still feeble. Our little girl, too, has suffered, and is still unwell. We did think of waiting till the 16th of April, and then taking the steamer, this delay giving time for the arrival of Mr. and Mrs. Miles, but the expense by steamer is so great, that we deem it best to take a sailing vessel—the brig Palmas, now daily expected.

We hope to be able to return in a few months, and leave our work with sad hearts; but I feel that if you would have us longer in the field hereafter, we must recruit. We have broken down sooner than usual, (two years and three months,) for we have been at this station most heavily pressed.

The following hymn, from the pen of one of the ladies in our African Mission, is copied from a late number of the Cavalla Messenger. It breathes a gentle spirit of loving trust and devotion:

ANNUARY.

Let us pause and place a pillar
Where the old year meets the new;
Call it Galeed, heap of witness,
Of God's love so firm and true.

Clouds there have been, but his mercy,
 Hath their silver lining shown;
 Streams of sorrow, but across them
 Hath his love safe bridges thrown.

Strength for each appointed labor,
 Hope to make that labor sweet;
 Faith, that he will make it fruitful,
 Love, to render all complete.

Mercies multiplied by mercies
 This year's history prolong;
 God transforms our sighs to praying,
 And the prayers of thankful songs.

So we pause and place a pillar
 Where the old year meets the new;
 Call it Galeed, heap of witness,
 Of God's love, so firm and true.

R. E.

 AGENCY FOR INDIANA.

The Rev. W. W. Hibben has been recommended to this Society for an agency in the State of Indiana, and for a few weeks past been engaged in his benevolent labors. The New Albany Daily warmly commends the cause, and adds: "We hope he will meet with that success which the importance and humanity of the enterprise should receive. We have personally known Brother Hibben for twenty years, and we can say that he is the proper man for the position he occupies. He is an eloquent and fervent minister, a large hearted and liberal minded philanthropist, and is in all respects eminently fit to lay the Colonization enterprise before the people, and convince them of its humanity, its Christianity, and philanthropic design, and the great results it has already accomplished. Our citizens should subscribe liberally in aid of the enterprise."

 DEATH OF REV. W. W. FYFFE.

We notice with deep regret the sudden decease, at his residence in Cincinnati, of the Rev. W. W. Fyffe, who has directed his thoughts for more than a year to the welfare of this Society. He had accepted an agency in Ohio, and had been diligently preparing for an earnest prosecution of his work, and cherished a purpose to accomplish

much for Liberia; but he is suddenly cut down. We can only speak of him as a worthy minister of Christ, who cherished a warm desire for the establishment of his kingdom in Africa.

We publish this month from the Portland Christian Mirror, an article worthy the careful examination and profound reflections of our readers. That Constitutions of Government derive their highest sanction from God, and that to Him, those who administer such Governments are responsible, cannot admit of a doubt; nor that such constitutions should admit of change for the correction of great evils, and the diffusion of the most precious blessings of human existence. The religious relations of men, as individuals to God, and to eternity and to society, are their highest relations, which Governments should protect, and deem it a sin and sacrilege to violate. The idea of individual morality, embraces all morality and for eternity. When existing in all minds, the State becomes one Temple, adorned for the worship, and honored by the presence of the Divinity. Truth, justice, and benevolence find therein a home. The whole frame and order of things tends towards perfection. The idea of Milton is realized: "The commonwealth becomes one huge Christian personage—one mighty growth and stature of an honest man—as big and compact in spirit as in body; for see, what the causes are of happiness to one man, the same will ye find it to the whole State." States like individuals are capable of improvement, nor do we prefer the Union as it was, and the Constitution as it is, to a better. Imperfections in both are to be preferred to anarchy or despotism.

On the 2d of February, Mr. Tozer and Mr. Twells were consecrated in Westminster Abbey, London—the one as Missionary Bishop of Central Africa; the other to the Bishopric of Orange River State. There was a very large attendance, owing partly to the fact that the Archbishop of Canterbury officiated for the first time. The Bishop of Oxford preached upon the occasion, taking for his text 2 Tim. iv., 5, 6.

Mr. Mann has been about three years on the coast of Africa in the pursuit of his favorite science, botany. He is said to be in the service of the English Government, and has all the appliances for travel.

AFRICA.

Letters have been received from Corisco, dated to December 2d, and from Liberia to December 26th. The Rev. H. W. Erskine reports a revived state of religious interest at Clay-Ashland, and the addition of eight communicants to the church. The Rev. J. R. Amos and his wife arrived at Monrovia on the 25th of December, after a short and pleasant voyage.

The great geographical problem, the source of the WHITE NILE, has been solved by two English travelers, Messrs. Speke and Grant.

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RECEIPTS OF THE AMERICAN COLONIZATION SOCIETY,

From the 20th of April to the 20th of May, 1863.

CONNECTICUT.		<i>West Rutland</i> —Wm. Humphrey, Charles Boardman, each \$1. Mrs. E. Goodham 50 cts.....	
By Rev. John Orcutt, (\$45 :)		<i>Windsor</i> —Cash, \$10. L. C. White, \$5. W. Stuart, \$1.	2 50 16 00
<i>Middletown</i> —Mrs. Jane E. Huntington, \$5. E. A. Roberts, Henry G. Hubbard, each \$10. J. H. Watkinson, Mrs. E. B. Steelman, each \$5. Dr. Charles Woodward, \$3. Mrs. John Barnes, J. L. Smith, each \$2. Mrs. Francis J. Oliver, Edwin Steans, E. Davis, each \$1..	\$45 00		78 00
NEW JERSEY.		OHIO.	
<i>New Brunswick</i> —Lewis Applegate, \$30, to constitute himself a life member. Mrs. Elizabeth Bennet, \$20. Mr. John Stout, \$5.....	55 00	Rev. B. O. Plimpton, (117:) <i>Painesville</i> —James Lapum... <i>Chagrin Falls</i> —H. White and Sons.....	5 00 10 00
<i>Flemington</i> —Collection in Presbyterian Church, \$21, in part to constitute Wm. P. Emory a life member, \$3	24 00	<i>Willoughby</i> —Fanny Brainard, \$3. Rebecca Clark, \$1. W. C. "Institute," \$1.....	5 00
<i>Rahway</i> —J. R. Shotwell.....	10 00	<i>Concord</i> —G. Murray, \$1. R. Bruce, \$2. A. and J. Morse, \$5. Betsy Baker, \$10.....	18 00
<i>Princeton</i> —Cash.....	6 00	<i>Chardon</i> —C. C. Fields. L. S. Ayers, each \$10. Alfred Phelps, M. C. Canfield, each \$5. B. N. Shaw, \$10.....	40 00
NEW HAMPSHIRE.		<i>Perry</i> —Lewis B. Wood.....	2 00
By Rev. F. Butler, (\$78 :)	95 00	<i>Hampden</i> —Lyman Stocking, \$10. Alonzo Parsons, \$2, Mr. Ingraham, Cordelia, Cook, each \$1. B. H. Ingraham, \$3. D. C. Gridley, \$10.....	27 00
<i>Acworth</i> Con. Church and Society.....	11 50	<i>Edinburg</i> —A. S. Plummer...	10 00
<i>East Lempster</i> —R. Roundy	1 00		117 00
VERMONT.		FOR REPOSITORY.	
<i>Castleton</i> —C. S. Sherman, \$6. B. F. Adams, Calvin Griswold, each \$5. H. Griswold, Charles Langdon, each \$3. Dr. Joseph Perkins, C. M. Willard, Hon. Zimri Howe, H. Westover, \$2 each. J. W. Preston, W. Moulton, J. Northrop, T. W. Rice, each \$1. B. W. Burt, 50 cts...	47 00	<i>WISCONSIN</i> — <i>Lake Mills</i> —J. R. Doolittle, in full.....	3 00
		Total Repository.....	3 00
		Donations.....	335 00
			\$338 00

JUNE 10, 1863